



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

valuable treatise, and will be productive of greater good if it were liberally expanded.—IRA M. PRICE.

Études bibliques. Par Alfred Loisy. (Paris: Picard, 1901; pp. 161.) —*Biblical Lectures.* By Francis E. Gigot. (Baltimore: Murphy, 1901; pp. 385; \$1.25, *net.*) These two volumes have a common subject, and present a general similarity in its treatment. Both are collections of essays by Catholic scholars, on biblical topics, with apologetic purpose, and both are unmistakably under the influence of the critical and scientific spirit of the age. The present consideration at the Vatican, under the supervision of the pope, by what we should in the United States call a committee, of the question, How far may Catholics go in applying scientific methods to the study of the Bible? is happily illustrated by these books. This problem is clearly a live one for the Catholic church. M. Loisy has brought together six essays originally published in journals almost unknown in America. These essays, expository and critical in method, are on "Biblical Criticism," "The History of the Dogma of Inspiration" (a review of Dausch's *Schriftinspiration*), "The Biblical Question and the Inspiration of the Scriptures," "The First Twelve Chapters of Genesis" (a review of Ryle's *Early Narratives of Genesis*), "Catholic Opinions on the Origin of the Pentateuch" (a review of papers by von Hügel, Lagrange, Mechineau, and Lucas), and "The Gospel according to John." Written in that engaging style which one recognizes as almost innate in the French, these essays set forth the thesis that, so far as the church is concerned, neither the criticism nor the exegesis of the Bible is constrained to any particular conclusion by the deliverances of popes or councils. While the author seems to admit a distinction between the theological and the literary and historical content of Scripture, the trend is to accept unqualifiedly the conclusions of impartial criticism, and to ignore as much as possible such theological dogmas as seem to oppose those conclusions. Professor Gigot's essays, dealing with such topics as "The Bible as Literature," "Its Historical Aspect," "Its Dogmatic Teaching," "Religious Worship and Theocracy in the Bible," etc., are confessedly more popular than those by M. Loisy. They are also more distinctly devotional and theologically more Catholic. They bear the *imprimatur* of Cardinal Gibbons, and so are in a manner expository of American Catholic opinion concerning Scripture; are interesting for this reason. They take note of recent discoveries in Bible lands, but rather after the fashion of Professor Sayce than of Professor Driver. Of this we can

hardly complain, for we are only too glad to welcome approach to a less dogmatic and more scientific, and therefore (in spite of the seeming incongruity) more sympathetic, appreciation of the spirit of the Bible. We wish every lay Catholic would read these essays by Professor Gigot.—GEO. W. GILMORE.

The Garden of Eden and the Flood. By J. C. Keener. (Nashville, Tenn.: Barbee & Smith, 1901; pp. xviii + 258; \$1.) This book is a theological curiosity, if it is worthy of having the term "theological" applied to it even remotely. In the view of Bishop Keener, the late Professor Green and the bishop of Ely have forever disposed of the race of "higher critics." The Bible is all literally true. The world was created in six days of twenty-four hours each. The flood was universal, and the waters actually rose at one time fifteen cubits above the tops of the highest mountains. The special aim of the book is, however, to prove that the garden of Eden was situated in the neighborhood of Charleston, S. C. The method of proof is this: Man was cast out of Eden; the animals were left. Presumably the animals continued to live in paradise till the flood came and destroyed them. Now, at the fossiliferous beds at Ashley, S. C., all kinds of fossil animal remains are found *in situ*, as though destroyed by some one cataclysm; therefore this must have been the site of the garden of Eden! Such books are a grievous pity! The bishop states (p. xv) that "every creature has been fossilized." It is to be feared that this is only too true, and that, as regards the process, some theologians are "a kind of first-fruits of His creatures."—GEORGE A. BARTON.

Das Mosaische Strafrecht in seiner geschichtlichen Entwicklung. Von Gerhard Förster. (Leipzig: Veit & Co., 1900; pp. 91; M. 2.80.) The author of this work is not a specialist in Old Testament studies, but rather a student of primitive law and the development of legal institutions among early peoples. In his treatment of the subject he relies on the general results of modern Old Testament science and confines his attention to the study of the origin and growth of the penal laws of the Hebrews as they are found imbedded in their early literature. Among the Hebrews, as elsewhere, he finds the law of revenge characteristic of the primitive phases of society—the efflux of the untamed and violent passions of early man. Later comes in the law of retaliation, the *lex talionis*, which represents the efforts to regulate revenge and find a suitable recompense for crime. Law, in this primitive life, is left for its administration, both as to manner and